

9-24-1869

1869 Minutes of the Kings Mountain Baptist Association

Kings Mountain Baptist Association

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James Jones

MINUTES

OF THE

18th ANNIVERSARY

19th OF THE

King's Mountain Baptist

ASSOCIATION,

WHICH CONVENED AT

DOUBLE SPRINGS CHURCH,

CLEAVELAND COUNTY, N. C.,

September 24th, 1869.

M

RUTHERFORDTON, N. C.:

WESTERN VINDICATOR, GENERAL JOB OFFICE.

1869.

MINUTES.

FRIDAY, September 24th, 1869.

The Association convened according to appointment.

The Introductory Sermon was delivered by Elder G. W. Rollins, from John 9:4. Prayer by Elder G. M. Webb.

An intermission of one hour was given; after which the Delegates assembled in the house.

Prayer by Elder W. T. Walters.

Appointed J. A. Roberts and R. T. Hood, Reading Clerks.

A call was then made on the Churches for their representation and statistics, which were communicated by letter, and minuted by the Clerk.

On motion, a call was made for newly constituted Churches to join our body. None presented.

Then elected Elder G. W. Rollins, Moderator, and Elder G. M. Webb, Clerk.

The body now being organized, proceeded to business.

1st. Messengers from corresponding bodies were called for.

Received from the Broad River a letter; Elders M. C. Barnett, L. C. Ezell, T. H. Mullenax, T. Dickson, and Brother J. R. Moss Messengers.

From the Green River, Elder L. McCurry, and Brethren T. Lovelace, R. O. Ledbetter and D. T. Lattimore.

From the Catawba River, no correspondence.

On motion, invited visiting Ministers, when Professor W. T. Walters accepted the invitation.

Elders L. H. McSwain, J. H. Yarboro, R. T. Hood, with the Moderator and Clerk, were appointed a Committee to arrange business for the consideration of the body.

Brethren B. B. Harriss, J. C. Lattimore, S. H. Elliott, with the Pastor and Deacons, were appointed a Committee to arrange preaching during the session of the Association.

On motion, adjourned until to-morrow morning 9 o'clock.

SATURDAY MORNING, 9 o'clock.

Met according to adjournment. Prayer by Elder D. Pannel.

Called the roll, and marked absentees.

Read the Proceedings of yesterday. Approved.

The Committee of Arrangement reported. Report received and Committee discharged.

Read Rules of Decorum and Abstract of Principles.

The Moderator appointed the following Committees:

On Finance—D. D. Suttle, J. P. Green and N. Dobbins.

On Union Meetings—J. J. Hicks, D. Setzer and J. Parker.

On Sabbath Schools—P. R. Elam, Wm. Harrill and T. D. Scruggs.

On Periodicals—J. A. Roberts, A. Hamrick and C. Clark.

On Missions—J. H. Yarboro, D. Pannel and J. J. Hicks.

On Temperance—R. Posten, J. C. Latimore and L. H. McSwain.

On Obituaries—A. McSwain, E. J. Lovelace and Wm. McSwain.

The petition from High Shoals Church, asking the Association to sit with her next year was, on motion, granted.

The following query was then, on motion read, to-wit: What should be done with a member who refuses to pay his honest debts, at the same time he has the means to pay them? After considerable discussion on the subject, the query was, on motion, laid on the table.

Appointed persons to write to sister Associations, and Messengers to bear them.

G. M. Webb to write to the Green River—Elder J. H. Yarboro, G. M. Webb, G. W. Rollins and William Harrill messengers.

J. H. Yarboro to the Broad River—Elders G. M. Webb, J. H. Yarboro, A. A. McSwain, R. P. Logan, R. Poston, D. Pannel, ann Brethren E. J. Lovelace, J. A. Roberts, messengers.

Elder P. R. Elam to write to Catawba River—J. J. Hicks, C. Clark, D. Setzer and J. J. Sigman, messengers.

On motion, opened a correspondence with the York Association. Appointed P. R. Elam to write—A. A. McSwain and P. R. Elam, messengers.

On motion, adjourned for one hour.

Met according to adjournment.

1st. On motion, suspended the rules for the purpose of hearing Prof. Walters, in behalf of the Beneficiaries of Wake Forest College. After which, a collection was taken up for their benefit, amounting to \$57 35.

2d. Called for, read and adopted the Circular Letter, prepared by Elder G. M. Webb.

3d. On motion, suspended the practice of writing Circular Letters.

4th. Elected R. P. Logan to preach the next Introductory Sermon; D. Pannel, Alternate.

5th. Elected Elders W. T. Walters, L. McCurry and M. C. Barnett to preach on Sabbath, in the order of their names. M. C. Barnett being unwell, Elder T. Campbell agreed to preach in his place.

On motion, adjourned until Monday morning, 9 o'clock.

Prayer by T. J. Campbell.

Sunday the stand was occupied by those appointed.

The word of Truth was fearfully and impressively delivered to a large and well ordered assembly, and we hope much good will result from the services of the day.

MONDAY MORNING, 9 o'clock.

The Association met. Prayer by Elder L. H. McSwain.

1st. called the roll and marked absentees.

2d. Read proceedings of Saturday, which were approved.

3d. Called for Reports of Committees, when the Committee on Finance reported. See Appendix A. The Committee on Union Meetings reported that the next Union meeting be held with the Church at Thessalonica, commencing on Friday before the third Sunday in August, 1870. Appointed Elders R. P. Logan, G. W. Rollins, G. M. Webb and A. A. McSwain to attend said meeting. The Committee on Sabbath Schools reported. See Appendix B. The Committee on Periodicals reported. See Appendix C. The Committee on Missions reported.

After speeches from Prof. Walters and others in behalf of State Missions, a collection was made for the same, amounting to \$7 50, which amount was handed over to Prof. W. T. Walters. See Appendix E. The Committee on Temperance reported. See Appendix D. The Committee on Obituaries reported. See Appendix G.

The letters to corresponding bodies were called for, read, approved and signed by the Moderator and Clerk.

Brother J. J. Hicks brought to the notice of the body that there was a certain amount of money willed to the Baptist Denomination by A. Mull, for the purpose of building a Baptist Church on a certain piece of land in Catawba County, N. C., in the bounds of this Association; whereupon, the Association appointed J. J. Hicks, D. Setzer, J. J. Sigman and C. Clark a Committee to attend to this matter, and confer with a Committee from the Catawba Association, and that they are instructed to transfer all the claims of this Association to the Executive Board of the State Convention, for the purpose of procuring the donation made, and to carry out the purpose of the Will. On motion, appointed Elders J. H. Yarboro, G. M. Webb, P. R. Elam, L. C. Ezell, A. A. McSwain, and Brother J. J. Hicks Delegates to the next State Convention.

RESOLUTIONS.

Resolved, That the Clerk have as many copies of the Minutes printed as the funds on hand will pay for, after retaining \$10 for his services.

Resolved, That the thanks of this body are hereby tendered to the brethren and friends residing in the neighborhood of Double Springs Church, for their hospitality in entertaining this body during its session.

Resolved, That the Association having gone through with its business, stands adjourned, to meet again at the Church at High Shoals, 13 miles south-east of Rutherfordton, N. C., on Friday before the 4th Sabbath in September, 1870.

Prayer by Elder M. C. Barnett.

G. M. WEBB, Clerk.

G. W. ROLLINS, Moderator



APPENDIX.

A.—Your Committee on Finance report \$40 30 in currency, and 20 cents specie, as sent up from the different Churches. for printing Minutes, as shown in Statistical Table. Collection on Saturday for Beneficiaries of Wake Forest College, \$57 35; collection for State Missions, \$7 50; making in all \$105 35. Adopted.

D. D. SUTTLE, Chairman.

B.—Your Committee on Sabbath Schools would suggest the propriety of a Sabbath School in every neighborhood. Not that we believe, as some, that they are of so much importance as to be equal to the Gospel, but they are auxiliaries and nurseries, a place where the people may instruct each other in the truths of the Bible, and where the young twig can be bent in the way it should grow, for it is said, "Just as the twig is bent the tree inclines"; and Solomon says, "Train up a child in the way it should go, and when he is old he will not depart from it." And many of us have realized the fact, that it is a pleasant thing to be in the Sabbath School. To train the dear little ones who have no father to impart unto them a knowledge of Christ as the Saviour of the world. Will not our brethren make a mighty effort to establish, and continue, Schools in all our Churches.

Respectfully submitted.

P. R. ELAM, Chairman.

C.—Your Committee on Periodicals submit that we recommend the *Biblical Recorder* as the medium for the Baptists of N. C.; also the *Working Christian*, published by Elder T. R. Gaines, in Yorkville, S. C., as worthy the patronage of our denomination.

J. A. ROBERTS, Chairman.

D.—Your Committee on Temperance make the following report: As Temperance is a scriptural principle, therefore, we recommend its observance to all men, and especially the household of faith. Let it be taught by the Ministers, and practiced by Deacons and laity, and the cause of our blessed Redeemer will be victorious over one of its most cruel enemies, namely, intemperance.

Submitted.

R. POSTEN, Chairman.

E.—Your Committee on Missions feel at a loss to know what mode of procedure would, or could, be adopted at this time, in order to advance the great and important cause of Missions. We feel that this is a work enjoined upon all whose minds and understandings have been enlightened by Divine Grace, a work in which we would feel happy to be engaged; but we have to regret that, for the last few years, we have done nothing either for Domestic or Foreign Missions. And, while we deplore this sad state of things, we do not feel to attribute it to any want of a proper appreciation or interest in this great and good work; but, having passed through the ravages of a destructive revolution, the prevailing cause seems to be pecuniary embarrassment. While we are desirous of doing all we can for Foreign Missions, we feel a deep solicitude for the destitution of

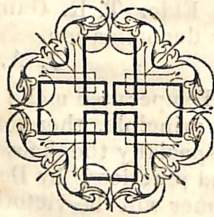
Baptist preaching, within the limits of our own body. There is about one-third of the area of our own Association now destitute of Baptist preaching, and some of our Churches without a Pastor. How are these things to be remedied? We feel at a loss to know; but your Committee can, at this time, suggest no better plan than to request our ministers to visit those places of destitution, as often as they can, during the next associational year, and solicit and urge our Churches to send up contributions at our next annual session, so we may be able to supply the destitute localities with the Gospel for a while at least.

Respectfully submitted.

J. H. YARBORO, Chairman.

G.—Your Committee on Obituaries submit the following Report; With grateful hearts we acknowledge the goodness of God in preserving the lives of so many of us. And more especially in preserving the lives of all our brethren in the ministry, during the past associational year. While we recognize God's great goodness and mercy towards us, we have sorrow for some of our Brethren who are no more. We sympathize with the Boiling Springs Church, who report to us the death of David Hamrick, a deacon, a man of great piety and devotion, and of advanced age.

A. A. McSWAIN, Chairman.



CIRCULAR LETTER.

The King's Mountain Baptist Association to the Churches in Union—Greeting :

DEAR BRETHREN: According to an appointment, it becomes my duty to address you, by way of a Circular Letter. The subject that I propose addressing you on, is the Design of *Baptism*; and, for a foundation, I have selected from the Word of God this text: "For as many of you as have been baptized into Christ, have put on Christ."—Gal. III: 27.

These words seem to me appropriate to the occasion. The Association is made up of just such persons as are here referred to—persons who have been baptized into Christ; and the Churches they represent are compared in like manner of such as have put on Christ, by being baptized in His name. My object in writing on this subject is, that we may consider the nature and obligations of the christian profession, remembering that we were baptized into Christ. The general design of baptism is a public and formal profession of the christian religion. We are baptized into Christ: in baptism we publicly acknowledge Jesus as the Messiah, our Lord and Saviour, and declare ourselves his followers. It is a symbolical act, by which we profess discipleship to Jesus Christ, and engage to receive his doctrines. Of similar import is the expression "baptized in the name of Christ. The eager enquirers, on the day of Pentecost, were directed to repent and be baptized in the name of Jesus Christ; the Samaritans, believing, were baptized in the name of the Lord Jesus Christ. Their baptism was a public acknowledgement of the mediatorial character and walk of the Lord Jesus Christ, and a public avowal of discipleship to him. All that were baptized by the Apostles, were baptized in the name of Jesus Christ, that is, as the adherents, the disciples, the followers of Jesus Christ. That this is the design of baptism is evident from the commission: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Go teach, make disciples. The apostles were to preach the Gospel, and in that way make disciples to Christ; then they were to baptize the disciples, that they might be publicly known as disciples. It is certain that the Apostles so understood the commission, for they baptized none but those they had made disciples to Jesus Christ, in precise accordance with the instructions they had received from their Master, "Go make disciples, baptizing them," &c. In the beginning of the Gospel dispensation, a consent to be baptized was regarded as a reception and an acknowledgment of Jesus' Messiahship, and a refusal to be baptized was regarded as a rejection of the Gospel and a denial of his Messiahship; for, 'tis said, "all the people that heard him, and the pharisees and lawyers rejected the counsel of God against themselves, not being baptized." Luke, vii: 29, 30.

We will now notice the latter clause of the text. "As many of you as have been baptized into Christ, have put on Christ." The same expression occurs in Romans: "But put ye on the Lord Jesus Christ and make no provision for the flesh." So to put on Christ is to take him as our teacher, our guide, our governor and our Saviour. We put on Christ externally when we follow him into the baptismal water. "For as many of you as have been baptized into Christ, have put on Christ." Since baptism is designed to be the badge of our public profession of christianity, it forms the visible boundary between the church and the world; "for except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God."—John, iii: 5. By the expression, "born of water," is generally understood baptism; by "the Kingdom of God," in this place, is generally understood the visible kingdom, or Church of Christ upon the earth. For admission to this Kingdom, the Saviour here demands two prerequisites—to be born of water, and to be born of the spirit. No one is a fit subject for church membership until he is born of the spirit, until he is baptized or born of water. Hence it follows that baptism is the external sign which forms the dividing line between the church and the world.

We have seen that the general design of baptism is a solemn, public, formal profession of christianity. It is the initiation, by which we are admitted into the fellowship of the church, the act by which we assume the christian name, the badge of our discipleship to Christ. But this general design includes a number of particulars. Christianity consists of doctrines to be received, emotions to be felt, precepts to be practiced, and promises to be trusted. In baptism we declare our belief in its doctrines, our experience of its emotions, our obedience to its precepts, our reliance upon its promises. Baptism is also an acknowledgment of our sinfulness. The religion of Christ is a religion for sinners; they that are whole need not a physician, but they that are sick. Christ came not to call the righteous but sinners to repentance. The ordinance administered by John contemplated its subjects as sinners. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. "Then went out unto him Jerusalem and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan, confessing their sins."—Mark i: 4, 5. Those baptized by the Apostles, as well as those baptized by John were supposed to be penitent sinners, deeply impressed with a sense of their guilt. Those baptized on the day of Pentecost were the subjects of pungent and powerful conviction. They said unto Peter, and the rest of the Apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Ghost." It is clear that the Apostles admitted none to baptism but such as declared themselves penitent sinners. Saul felt himself a sinner when, trembling and astonished, he said, "Lord, what wilt thou have me to do?" Ananias thought Saul a penitent sinner when he said, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Again. Baptism is a declaration of our faith in Christ; it is said John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that shall come after him, that is, on Jesus Christ. The terms of the commission is, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized

shall be saved." In every case of baptism mentioned as performed by the apostles, it is expressly affirmed, or plainly intimated, that the subjects declared themselves believers in the Lord Jesus Christ. Phillip taught the eunuch that he must believe with all his heart before he was a fit subject for baptism. The Samaritans, when they believed in Jesus Christ, were baptized—both men and women. Crispus, whom Paul baptized, believed in the Lord with all his house. And many of the Corinthians hearing believed and were baptized. From all this it is plain, that the design of baptism is a public declaration of our faith in the Lord Jesus Christ, as the Son of God and Saviour of sinners. Again, faith in Christ, implies faith in all the facts, and doctrines of the gospel; and so we find that the great fundamental facts of the gospel, are most strikingly symbolized in the ordinance of baptism. The most prominent of these facts, are the death and resurrection of the Lord Jesus Christ; he was delivered for our offences and raised again for our justification. If Christ be not raised from the dead, then is our preaching vain, and your faith is vain also. In our baptism, we declare our faith in the death and resurrection of the Saviour, and all those glorious doctrines connected with these great facts. How significantly are they set forth in this holy ordinance: "Know ye not that so many of us as were baptized unto Christ were baptized unto His death; therefore we are buried with Him of baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6: 3, 4.

Peter speaking of the family of Noah, saved by water, says: "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." Baptism is symbolical of his resurrection: hence as Noah was saved by water, we are in a figure save by baptism. In baptism we declare not only our faith in the fact of Christ's resurrection, but also in the doctrine of the general resurrection. In commemorating the resurrection of the Saviour, we anticipate our own. Some of the Corinthians denied the doctrine of the resurrection, in proof of which Paul appealed to their own baptism, and says: "Else what shall they do who are baptized for the dead, if the dead rise not at all. Why are they then baptized for the dead?"—Cor. 1: 15, 29.

The point of the argument is this: if there be no resurrection of the dead, why is our resurrection symbolized in the ordinance of baptism? Why are we required to perform an act which so strikingly sets forth the death and resurrection of the body? If there is to be no resurrection of the body, why are we buried with Christ in baptism, if we are not with Him to be raised from the dead? "If we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection."—Rom. 6: 5. We declare this by being buried in water, and raised from the liquid grave. "Likewise reckon ye also yourselves to be dead indeed to sin, but alive unto God through Jesus Christ our Lord. "Buried with Him in baptism, wherein ye are raised with Him through the faith of the operation of God who hath raised Him from the dead." From all this, it is plain that baptism is a metaphor, not only of the death, burial and resurrection of the Lord Jesus Christ, but also of the burial and resurrection of our own bodies. Baptism is also spoken of as the answer of a good conscience towards God.—Peter 1: 3, 4. In its observ-

ance we profess to be at peace with God—to have our conscience void of offence, both toward God and man. Again baptism is a pledge of our allegiance and fidelity to Jesus Christ: Believers are the property of Him—they belong to Him. They are His by purchase—He has bought them. “What, know ye not, that ye are not your own? for ye are bought with a price.”—1 Cor. 6: 19, 20. In our baptism we acknowledge the right of Jesus Christ in us, and convey ourselves to Him as His property. When a piece of property is sold and the price paid, the purchaser is entitled to a bill of sale, or a deed conveying the right and title of the property to him. The believer executes such a deed when he is baptized. He then publicly declares that he, by purchase, belongs to Jesus Christ, and surrenders himself to his rightful owner. Believers are the servants of Christ, under the Mosaic dispensation, when a person purchased a Hebrew servant, it was the custom for the servant to have his ear bored, in token of his subjection and fidelity to his master.—Ex. 21; 6. In our baptism, we acknowledge Christ as our master; we pledge ourselves as his obedient and faithful servants.

Again. Believers are the subjects of Christ. He is their sovereign ruler. When a foreigner emigrates to this country, and proposes to live under our government and laws, he must first take the oath of allegiance before he is entitled to citizenship. His oath does not change his character but it changes his relationship, and entitles him to privileges which otherwise he could not enjoy. So in our Baptism, it is our oath of allegiance to Jesus Christ, as Head of the church, King in Zion, spiritual Lord and ruler in the new creation. When a sinner is renewed by grace, and made nigh by the blood of Christ, it is expected and required that he come out from among the world and be separate; and to make it manifest by taking the oath of loyalty to Christ. This is done in baptism. By it we become visibly the subjects of Christ's Kingdom. Clearly this is the design of baptism it is a solemn pledge of our attachments. Our allegiance, our fidelity to Jesus Christ, as our owner, our master, our husband and our sovereign. Baptism as we have seen all along, is declarative and emblematic. We are born of water, to declare the fact that we have been born of the spirit. Our bodies are washed in the water of baptism, to signify that our souls are washed and cleansed in the blood of Christ. Our sins are said to be remitted in baptism. Because in that act we declare our reliance for pardon upon the atoning merits of the son of God. We are buried in the water of baptism, and raised again from the water to signify that whilst our bodies are to die, they are nevertheless to rise again, that though they may be laid in the grave they will nevertheless be raised out of the grave,

Again. Our baptism is not the ground of our hope, not by any means, but it is a most beautiful and impressive representation of the true, and only ground of Hope, which is the death and resurrection of the Lord Jesus Christ. I think Brethren I have exhibited the scriptural view of the design of baptism, it is a formal and practical profession of the christian religion. That is to say, it is an acknowledgment of our sinfulness, a declaration of faith, a profession of our repentance, a pledge of our obedience, an expression of our hope. In attending to the ordinance of baptism, it is important that it be so observed as that its designs shall be answered, its entire significancy be preserved, its full meaning be clearly and exact-

ly set forth. As well neglect it altogether, as to change its form or apply it to those to whom it does not properly belong, or in any way pervert its design. The design of the ordinance is not answered, when it is applied to an infant child, for the simple reason that infants are incapable of making the profession which baptism supposes; how can an infant believe, how can they walk in newness of life, how can they repent and exercise faith in the Lord Jesus Christ? These are things they have not, and cannot perform. Baptism is described as being the answer of a good conscience towards God. Is it so to an infant child? to them it is neither the answer of a good, nor an evil conscience, their consciences have nothing to do with it. Its designs is not answered when the rite is applied to unconverted persons, whether infants or adults. Only such as give evidence of having embraced the gospel are fit subjects for baptism.



STATE OF THE CHURCHES.

| CHURCHES. | POST OFFICE | SUPPLIES. | CLERKS. | Sub. of Preaching | DELEGATES' NAMES. | | | | | | | | | | Baptized. | Rec'd by Letter. | Dis. by Letter. | Restored. | Excluded. | Dead. | Total Number | Contrib. for Min. |
|-------------------|-----------------|-----------------|-----------------|-------------------|--|-----|----|-----|----|----|-----|---------|---------|--|-----------|------------------|-----------------|-----------|-----------|-------|--------------|-------------------|
| Sandy Run, | Mooresboro', | J. S. Ezell, | W. B. Lovelace | 3 | G. W. Rollins, A. A. McSwain, W. B. Stroud, | 3 | 4 | 26 | 1 | 2 | 238 | \$ 3 00 | | | | | | | | | | |
| Zion, | Shelby, | R. Poston, | A. J. Erwin, | 1 | R. H. McBrayer, B. B. Harriss | 2 | 5 | 3 | 4 | 2 | 206 | 2 20 | | | | | | | | | | |
| Zoar, | Shelby, | L. C. Ezell, | E. C. Wilson, | 3 | J. J. Hoque, P. B. Wilson, S. H. Elliott, (lice. | 8 | 3 | 3 | 5 | 2 | 186 | 2 90 | | | | | | | | | | |
| Double Springs, | Camp Call, | T. Dickson, | A. Green, | 2 | J. H. YARBORO, D. D. Suttle, B. Blanton, E. J. Love- | .. | 3 | 2 | 1 | 1 | 165 | 2 00 | | | | | | | | | | |
| New Bethel, | Gardner's Ford, | R. Poston, | R. T. Hord, | 3 | P. R. ELAM, R. T. Hord, W. A. Thompson. | .. | 1 | 8 | 5 | .. | 137 | 2 35 | | | | | | | | | | |
| Pleasant Hill, | Shelby, | R. P. Logan, | J. A. Roberts, | 1 | R. P. LOGAN, J. A. Roberts | .. | 5 | 7 | 4 | 1 | 113 | 1 50 | | | | | | | | | | |
| Mt. Vernon, | Seagle's Store, | T. Mullenack, | Wm. Hull, | 9 | Joshua Penalton, D. Knipe. | 9 | .. | .. | .. | 3 | 1 | 58 | 75 | | | | | | | | | |
| Corinth, | North Brook, | | | | | | | | | | | | | | | | | | | | | |
| Big Springs, | Duncan's Creek | G. W. Rollins, | S. C. Gettys, | 2 | R. Price, J. C. Latimore. | 9 | 1 | 4 | 1 | 1 | 89 | 1 50 | | | | | | | | | | |
| Bethlehem, | White Plains, | P. R. Elam, | G. Henderson, | 2 | J. Barber, T. W. Harman, W. Herndon. | 2 | .. | 6 | .. | 2 | 111 | 2 25 | | | | | | | | | | |
| Olivet, | Catawba Station | No Pastor. | J. Sands, | 1 | Letter. No representative. | 2 | 1 | .. | .. | 1 | 40 | 1 45 | | | | | | | | | | |
| Concord, | Webb's Ford, | G. M. Webb, | J. M. Toms, | 1 | G. M. Webb, W. Harrill (licen), J M Toms. | 16 | 4 | 15 | 1 | .. | 120 | 1 15 | | | | | | | | | | |
| Thessalonica, | Jacob's Fork, | E. Allison, | J. J. Hicks, | 3 | J. J. Hicks, J. J. Sigman. | 6 | 1 | 5 | .. | 2 | 62 | 2 10 | | | | | | | | | | |
| Lincolnton, | Lincolnton, | W. Hill, | J. A. Parker, | 1 | J. A. Parker, H. P. Crawford. | 1 | .. | .. | .. | .. | 12 | 2 25 | | | | | | | | | | |
| Bethel (Iredell), | Statesville, | F. H. Jones, | T. B. Lemuel, | 2 | D. Setzer, C. Clark. | 11 | 6 | 15 | 1 | 1 | 100 | 1 75 | | | | | | | | | | |
| Bethel (Ruth.), | Mooresboro', | T. J. Campbell, | E. D. Hawkins, | 2 | D. PANNEL, P. Fortune. | 8 | 8 | 2 | 1 | .. | 64 | 1 00 | | | | | | | | | | |
| Mt. Sinai, | Stice's Shoals, | L. H. McSwain, | J. Randal, | 2 | L. H. McSwain, J. Harrill. | .. | .. | .. | 3 | .. | 50 | 1 00 | | | | | | | | | | |
| Mt. Pleasant, | Nicholsonville, | L. C. Ezell, | J. Simmons, | 2 | T. D. Scruggs, E. Scruggs, J. D. Simmons. | 19 | .. | 5 | .. | 1 | 117 | 1 60 | | | | | | | | | | |
| Beaver Dam, | Shelby, | " | J. T. Harrill, | 4 | W. McSwain, M. PANNEL, B. Hamrick. | 7 | 21 | .. | 1 | 1 | 151 | 2 00 | | | | | | | | | | |
| Wall's, | Oak Spring, | W. McSwain, | J. Smart, | 4 | J. Robbins, J. S. Bridges, Wm. Holland. | 20 | 11 | 6 | .. | .. | 116 | 1 30 | | | | | | | | | | |
| Sandy Plains, | Camp Call, | M. C. Barnett, | J. B. Walker, | 3 | Joseph. P. Green, I. Whiteside. | .. | 3 | .. | .. | 1 | 101 | 1 50 | | | | | | | | | | |
| High Shoals, | Mooresboro', | G. M. Webb, | J. P. Burgess, | 4 | W. Dobbins, J. M. Goode, J. P. Burgess. | 18 | 9 | 2 | .. | 1 | 119 | 1 20 | | | | | | | | | | |
| Mt. Paran, | New House, | A. A. McSwain, | J. Sepoch, | 3 | Peter Sepoch, J. Sepoch, P. Harmon. | .. | 4 | 7 | 6 | .. | 100 | 1 55 | | | | | | | | | | |
| Mt. Harmony, | Logan's Store, | Wm. McSwain, | W. T. Robertson | 1 | C. Yelton, W. T. Roberts, W. J. Toney. | 21 | 2 | 6 | .. | .. | 125 | 1 50 | | | | | | | | | | |
| Boiling Springs | Nicholsonville, | L. C. Ezell, | G. G. Holland, | 1 | A. Hamrick, J. Hamrick, J. Pruitt. | 12 | 2 | 9 | 1 | 3 | 133 | 1 50 | | | | | | | | | | |
| | | | | 48 | Ordered Ministers in Small Capitals. | 173 | 94 | 111 | 3 | 38 | 27 | 2713 | \$40 50 | | | | | | | | | |